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A Testimony of Truth

AGAINST

All the Sowers of *Dissention*, *Strife* and *Discord*, amongst the People of God, by what Practice, or under what Pretence soever.

Being intended principally for *Wales*, yet else-where to be disposed by Friends, as in the Counsel of the Lord they shall be directed; that whereſoever any have made use of my Name upon such an account, it may be ordered to do its service.

Also its desired, that all they whom it chiefly concerns, into whose hands it may come, that they would read it through with Patience and Moderation, and judge of it in the righteous Judgment of Truth.

Didst thou not sow good Seed in thy field? from whence then hath it Tares? He said unto them, An Enemy hath done this, Mat. 13. 27, 28.

And the Lord God said unto the Serpent, because thou hast done this, thou art cursed above all Cattel, and above every Beast of the field. Gen. 3. 14.

Here you may see who is the Father of all the Sowers of evil Seeds.

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A Testimony of Truth

AGAINST

All the Sowers of *Dissention, Strife* and *Discord*, amongst the People of God, by what Practice, or under what Pretence soever, &c.

My dear Friends,

WHereas I understand (by a Letter from *Wales*, which came to my hand) that some bad People in those parts (who are led by a contrary spirit, of prejudice and enmity, into marks and distinctions of Separation, from the faithful Friends and People of God, in pursuance of *J. P's* Law, and Curse, by keeping on the Hat in Prayer, and the like, in opposition to the pure Truth, and them that live and walk in it) have lately made use of my name, as if they had some encouragement or strength through me, to carry on a design of Division, Separation, and Opposition, against the faithful People and Servants of the Lord. The which being mentioned (or as it were laid to my charge) more then once, I could do no less (in the behalf of the Truth, and my own Innocency herein) but bear a faithful and publick Testimony against all such things, expressions or practices whatsoever, tending to division amongst the Lords People, and also against that unruly spirit from whence any such fruits and effects proceed, as having no Unity with it. For the Lord knoweth (and I

doubt not but many hundreds can teſtify) that I am not a man of ſtrife, or one cauſing diviſion or diſcord among the People of God, but on the contrary, greatly delighting in Peace and Unity. And for this cauſe do I labour and travel in ſoul and body, that true Love, Mercy and Peace, may daily increaſe and abound in, among them, that the Dominion of the righteous Seed all may witneſs, (that have any true breathings begotten in them after the living God, and the knowledge of his Salvation) whoſe Garment is without Seam or Rent from the top to the bottom. For I can truly ſay in the uprightneſs of my heart, That I have no greater Joy, than to ſee and feel my Unity in the pure Truth and unfaigned Love of God, with them that walk therein, and that Strife and Diſcord is an Abomination to me.

Therefore, far be it from me (for ever) to Joyn hands with ſuch, or any way encourage them that delight to ſow diſcord among brethren, by any ſuch practice (as before mentioned) or under any pretence whatſoever; but I do deny, and teſtifie againſt all whomſoever, or whereſoever, that ſhall at any time mention me, or make uſe of my Name upon ſuch an account. For the Lord knows (who ſearcheth my heart) That it is the Innocent Seed (in whom guile was never found, which hath long ſuffered, and been oppreſſed under the bondage of corruption) that my Soul daily travels for, that it might be raiſed up into dominion, over all the contrary to reign, whoſe right alone it is, and for the refreſhing and ſtrengthning thereof in the leaſt babe; and not at all to encourage or ſtrengthen that in any, which doth it oppreſs. For I know right well, the Lord hath determined (and already begun) to break the Oppreſſour of his Seed in pieces, in the particular and in the general. And he that gathereth not with Chriſt the Seed, (and to him who is the Life and the Truth) ſcattereth abroad, from the Truth and from the Life, and ſo from the Unity of it, which is kept in the Bond of Peace.

And therefore I further teſtify, that if at any time, either from my Words, Declaration or Writing, any have ſo wreſted or taken them, as to ſtrengthen the wrong part (in which lodgeth the prejudice) as to oppoſe (or make a party againſt) the Truth, and them that walk in it (as I perceive ſome have done) that ſuch a thing was not at all the intent of them, nor in the thoughts of my heart,

heart, as the Lord knoweth: Though I do acknowledge, that about five years ago, in the Priſon at *Newgate*, I did ſpeak ſome words unſeaſonable, as in the behalf of J. P. and unadviſed, not ſo clearly underſtanding the difference between Friends and him, (who kept many things from our knowledge, in tenderneſs to Truth, and in hope to have recovered him out of the Snares of the Enemy) which words I ſpake in reply, and (indeed, at that inſtant) in oppoſition to ſome words of J. B. but I ſoon after ſaw I had not done well, in ſo doing, and I conſented to the Judgment of the Lord in my heart againſt them, and that haſty inconſiderate part from whence they did proceed, though it was as in a kind of tenderneſs to him, upon the account of his Sufferings, which I (and many more) did judge had been very great. But J. B's. words are fulfilled, *That he had made a Diviſion amongſt the Lords people* or to that effect; and time, and the effects hath made it manifeſt; which hath been ſo great and wide, through him, among them that profeſs the ſame Truth, and the burthen thereof felt ſo heavy, through the ſtumbling of ſo many people; that I have ſaid in my heart, in the true and living ſence of the preſence of the Lord, That it had been good for him (and many more) that he had never been born; and this I write not in the leaſt tincture of prejudice, or enmity againſt any perſon whatſoever, but in the true Love and Life of God, who is bleſſed for ever: Though I am ſenſible, that ſome may ſay, (as I once thought) that this is a hard ſaying, concerning one that ſuffered ſo much, and bore ſuch a Teſtimony upon the account of Truth, and eſpecially from thee, who haſt been tender toward him, and never appeared in ſuch a ſharp manner as this againſt him, and his practiſes before, to ſpeak ſo of him (now he is dead and gone, and cannot anſwer for himſelf) as Chriſt did of *Judas*, which betrayed him, and went and hanged himſelf.

As in Anſwer to this, I never did delight to upbraid any man, or to lay open the nakedneſs of any, if with ſafety, in a clear conſcience; I could poſſibly cover it; but rather (if I may ſo ſpeak) have been too favourable in that reſpect; but the Lord knoweth my end and aim in all things (to whom I do appeal.) And as for that which is dead, I have little to ſay, one way or other; I look not at the perſon of any, either dead or living, in that reſpect; though I know there are veſſels of Honour, and of Diſhonour, which are different;

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but its that which lives in them makes the difference. And *Judas* (people may say) is dead, and *Cain*, and *Nimrod*, and *Esau*; and why do we mention them now they are dead and gone, and take them up out of their Graves, as *I. P.* said; foreseeing by the Witness of God what would follow, though he was gone from it: And I testifie, in the Fear, holy Power, Name and Authority of the Lord, that *Judas*, nor *Cain*, never did so much hurt and mischief amongst the Lords people, as he hath done, as to the diverting of the minds of many from the Truth, and laying stumbling-blocks in the way of others, which would have been easily gathered into the Love of the Truth, and Fellowship of his Children. And *Judas* had part of the Ministry, and eat in the same Dish with the Disciples, who were the true Ministers of Christ, and yet he lifted up his heel against them; as he hath done, in a greater measure: And as for his Sufferings, I leave it, as not worth mentioning, in comparison of the unrighteousness which hath proceeded from him, and the wickedness which was in his heart: for I can produce a Letter of his, which I lately found by accident (which I never saw before) which I do believe, that *Judas* (nor his brethren, before mentioned) did ever write the like, which is Abominable, and a shame to mention; yea, the very Heathen (that know not God) would blush to hear it; against which (at the reading and consideration of the ground, and effects it would produce, if such a thing should be received, as a Principle among people) the dreadfull power, and holy zeal of the Lord, did arise in my heart, beyond expression, even against the Root that bore it, as an unclean depth of Atheism, and Ranterism, as ever I heard of in all my dayes; the which had I formerly known that such a thing would have proceeded from him, I could have done no less then have born a publick testimony against him long ago: But however, its not to late to obey the motion of the Pure God, when he doth require it, for the Truths sake, and the sakes of some, who have ignorantly followed him in that character of division before mentioned, who may happily loath, and detest it, and testifie against him, and it, in their heart and practice, when they shall hear, consider, and believe these things concerning the Author of it; who gave it forth as a Law, under the penalty of a curse. Though some there are, so far given up to the spirit of Enmity, that it will

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be very hard (if ever) for them to come into the one holy peaceable Spirit of Truth, and Love unfeigned, in which the Saints Fellowship is, (and ever was) which, if they repent not in time, will perish for ever in their gainsaying.

And therefore I exhort all, who have any tenderness in them towards God and his Truth, to beware of letting in Prejudice, or Enmity against any, or to slight such as God hath blessed with his Everlasting spiritual Blessings; but rather look well to their own goings, *and keep clean hands, and shut their eyes from seeing of evil, that they may dwell with the Everlasting Burnings*; for there is a Generation, *that would be plucking out* (or at least espying) *a Mote in their brothers Eye, even while there remains a Beam in their own*; and such the Son of God calls Hypocrites, whose hearts assuredly Fearfulness will surprise in a Day of Tryal [illegible] therefore, I say again, in the Love and Fear of the Lord, take heed of entertaining the least thought of that Root of Bitterness, which will defile, and hath defiled many, but judge it out, in its first appearance; for it tends first to seperate from the feeling and enjoyment of the blessed presence of the Lord, by which the Soul is refreshed, and nourished, and has dominion over its Enemies; and so from that Life in which the Saints Unity stands; and so from having Fellowship with them; and so professing the same Truth, without the enjoyment of it, and acceptance with it, makes such, like *Cain*, who envied his Brother; and therefore said *John*, *Let us love one another, not as* Cain, *who slew his Brother*; here he mentions *Cain*, in that day, upon such an occasion, as an example, knowing that a little prejudice would eat like a Canker; and said *James*, *What a great matter a little fire kindleth?* and will yet kindle, if it be not quenched, by the Water of the Life of the Lamb, which was slain from the Foundation of the World, (that lies in wickedness) in which Life is our Fellowship, which gives us dominion over all the Beasts of the Field, and Raging Waves of the Sea, which cast up mire and dirt, and cannot rest: But in Christ, the Everlasting Seed, all the upright in heart have Peace, which God, by his mighty Hand and Arm is exalting over all, that Truth and Righteousness may have the Dominion, and Kingdom in the hearts of people, that he may Reign whose Right it is, and all the contrary be subdued and trodden under foot for ever, and every imagination,

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every Weapon that is formed, and every Tongue that riseth against him, may be destroyed for ever, that his Government may be from Sea to Sea, and the knowledge of his Glory cover the Earth: This is the work which the Lord hath begun, and he will accomplish it, and bring it to pass, that Everlasting Praises, Honour, and Glory, may be given to his Great and Glorious Name, over all, for ever and ever, for he is worthy.

So this short Testimony in the Truth, and for its sake, was on me to give forth, and to clear my own Innocency, that the Truth may appear, [illegible] satisfaction of all faithfull Friends, and tender People, [illegible] any such Report shall come, concerning me, in this P[illegible]; and also to discourage that part or spirit in any, that lusteth to Envy and Prejudice, against the Truth, and them that walk in it.

This 7th moneth, 1667.

William Bailey.

THE END.

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